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days in the lip of the savage, and being covered with saliva, would soften, and dissolve.

Do not imagine that there is but one method of piercing the lip amongst the savages. The anthropophagi do not pierce the lower lip but cut it to the length of the mouth in such a manner, that when the wound terminates in a scar they look as if they had two mouths. They wander up and down the woods, and are often, but fruitlessly exhorted by the Jesuits, not without peril to themselves, to embrace our religion. The Indians of Brazil and Paraguay formerly delighted in human flesh. Many of them, after having been long accustomed to Christian discipline in our towns, sometimes confessed that the flesh of kine or of any wild animal tastes extremely flat and insipid to them, in comparison with that of men. We have known the Mocobios and Tobas, for want of other food, eat human flesh even at this day. Some hundreds of the last-mentioned savages fell suddenly upon Alaykin, cacique of the Abipones, about day-break as he was drinking in a distant plain with a troop of his followers. An obstinate combat was carried on for some time, at the end of which the wounded Abipones escaped by flight. Alaykin himself and six of his fellow-soldiers fell in the engagement, and were afterwards roasted and devoured by the

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hungry victors. An Abiponian boy of twelve years old, who used to eat at our table, was killed at the same time by these savages, and added to the repast, being eaten with the rest; but an old Abiponian woman, who had been slain there with many wounds, they left on the field untouched, her flesh being too tough to be used. Now let me speak a little of the adorning, or, more properly, torturing of the ears.

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The use of ear-rings, which is very ancient, and varies amongst various nations, is highly ridiculous amongst the Americans. The ears of very young children of both sexes are always perforated. Few of the men wear ear-rings, but some of the older ones insert a small piece of cow's horn, wood, or bone, a woollen thread of various colours, or a little knot of horn into their ears. Almost all the married women have ear-rings, made in the following manner. They twist a very long palm leaf two inches wide into a spire, like a bundle of silk thread, and wider in circumference than the larger wafer which we use in sacrifice. This roll is gradually pushed farther and farther into the hole of the ear; by which means in the course of years the skin of the ear is so much stretched, and the hole so much enlarged, that it folds very tightly round the whole of that palm leaf spire, and flows almost down to the shoulders. The palm leaf

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santly as others would on the green turf. How often have I crossed those tremendous rivers sitting on a hide in the midst of them! You would have called them so many Neptunes, so familiar were they with the water. Their boldness exceeds the belief of Europeans. Whenever they had a mind to go from St. Ferdinand to Corrientes, they swam across that vast sea, which is composed of the united streams of the great Paraguay and the great Parana, with their horses swimming beside them, to the great astonishment of the Spaniards: for in this part the river is formidable to ships even, from its width, depth, and incredible rapidity, and often filled myself and my companions with terror when we sailed upon it, whilst I resided in that colony. Formerly those savage plunderers, whenever they hastened home with a great number of beasts taken from the Spaniards, prudently crossed this immense river towards the South, going from island to island; by which means they had time to recruit themselves and their beasts, after the fatigue of swimming, in each of the islands. It will be worth while to describe the manner in which many thousands of horses, mules, and oxen, are sent across great rivers to the opposite shore. The herd of beasts is not all driven by one person, but divided into companies, each of

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721 648 I do not deny that the Abipones have been savage, inhuman, and ferocious, but only against those whom they believed to be their enemies. Before peace was established, they afflicted all Paraguay, for many years, with fire, slaughter, and rapine; but this they looked upon as the privilege of war, and indeed a thing to be gloried in, because they always found or suspected the Spaniards their enemies. They thought they were only repelling force by force, and returning injuries for injuries, slaughters for slaughters; which they deny to be wrong or dishonourable; seeing the same so frequently done, in time of war, by the Spaniards to the Portugueze, and by the Portugueze to the Spaniards. Led by their example, they insisted upon it that they should not be called assassins, and thieves, but soldiers, whose duty it is to offend their adversaries, and defend themselves and their possessions to the utmost of their power. [727] The heads of the Spaniards severed from their shoulders, they called their trophies, and preserved as testimonials of their valour. The innumerable herds of cattle, the thousands of horses, in short whatever they took from the Spaniards, they called booty justly obtained in war. They always disown the name of robbers, in the plea that all the cattle of the Spaniards, by right, belongs to them; because, born on lands which

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the Spaniards forcibly wrested from their ancestors, and which, in their opinion, they at this day unjustly usurp. To eradicate these errors, we all ardently strove to instil into their ferocious minds an affection and friendship for the Spaniards; but our efforts were not crowned with success. Although they burnt with hereditary hatred to the Spaniards, yet, in their very manner of killing them, they displayed a sort of humanity. They inflicted death, but thought it unworthy of them, after the mortal blow, to torture, excruciate, tear, and mangle them, like other savages; though they were wonderfully solicitous about cutting off their heads, by displaying which they thought to testify their valour to their countrymen at home. They generally spared the unwarlike, and carried away innocent boys and girls unhurt. They used to feed infants, torn from their mothers' breasts, with the juice of fruits and herbs, during a long journey, and carried them home uninjured. If ever mothers, or their children, were slain, it was done by youths thirsting for the blood of the Spaniards, or by grown men enraged at the deaths of their countrymen whom the Spaniards had slain.

The Spaniards, Indians, Negroes, or Mulattoes, taken by them in war, they do not ill-use like captives, but treat with kindness, and in-

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dulgence; I had almost said like children. If a master wants his captive to do any thing, he signifies it in an asking, not a commanding tone. *If you please*, he gently says, or *take compassion on me, and bring me my horse*, *Amamàt grühöchem*, or *Grcáuagiikàm, yañerla ahöpegak tak nahörechi ena*. I never saw a captive, however dilatory or hesitating in performing his master's orders, punished either with a word or a blow. Many display the tenderest compassion, kindness, and confidence towards their captives. To clothe them, they will strip their own bodies, and though very hungry, will deprive themselves of food to offer it them, if they stand in need of it. An old woman, wife of the chief Cacique Alaykin, has frequently got the horse ready and saddled it, in my presence, for a Negro captive of her's. Another old woman, mother of the Cacique Revachigi, gave up her bed for many nights to a sick boy, one of her captives, and, lying miserably on the floor herself, watched day and night in attendance upon him. By this kindness and wish to gratify, they bind their captives so firmly to them, that they never think of taking advantage of the daily opportunities afforded them of flight, being perfectly well satisfied with their situation. I knew many, who, after being ransomed, and brought back to their own country,

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voluntarily returned to their Abiponian masters, whom they follow both to the chase and to the combat; little scrupulous about shedding the blood of Spaniards, though Spaniards themselves. What a subject for lamentation have we here! How many Spaniards by birth, brought up from childhood amongst the Abipones, and instructed in their ceremonies, customs, and a hundred arts of injury became the destroyers of Paraguay, their native soil! Whenever these men were present at the bloody expeditions of the savages, they were not only companions of the journey, but guides and partakers in all the slaughter, burning, and plundering committed at such times; in a word, instruments of public calamities, in the same manner as the Portuguese, Spanish, and Italian renegadoes, who did so much service to the pirates of Algiers and Morocco, by intercepting the vessels of their countrymen.

Now at this moment I have before my eyes the countenances and wicked actions of many of these captives, whom I knew amongst the Abipones, and who, in desire of injuring the Spaniards, and indeed in savageness, exceeded the savages themselves. The soldiers of St. Iago, whilst resting at noon in an excursion to Chaco, happened to cast their eyes upon a scull, and after much debate about whom it

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701 could belong to, clearly discovered that a short
727 time previous, four Spaniards had been slain in that place, and that the perpetrator of the murder was a Spaniard, a captive, and leader of the Abipones, and more formidable to the Spanish nation than any Abipon. Many things
701 worthy of relation will occur respecting this
721 base crew, respecting Almaràz, Casco, Juanico, a Negro of Corrientes, Juan Joseph, an Ytatingua Indian, and above all, respecting Juan Diaz Caëperlahachin. This last, an Abipon by origin, had been taken in war by the Spaniards, when a boy, and afterwards converted to their religion. During twenty years which he spent in the town of St. Iago, in the service of the Spaniard Juan Diaz Caëperlahachin, he evinced much probity, and even piety. Every year, in the last week of Lent, did he publicly mangle his back with a bloody scourge; but after having effected his escape, and got back to his countrymen, he became the scourge of the Spaniards, and shedding torrents of their blood, obtained a high renown amongst his own people, to whom his knowledge of roads and places rendered him eminently useful; for, in expeditions having the slaughter of the Spaniards for their object, no man discharged the
648 offices of scout and leader more gloriously or more willingly than he. Peace being subse-

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648 along with many others. Of what death, or in what place Caëperlahachin died, I am still ignorant.

727 The liberty of wandering at will, the abundant supply of food and clothing, the multitude of horses, the power of being as idle and profligate as they chose, and the completest impunity, where neither law nor censure is to be apprehended, bind the Spanish captives to the Abipones with so sweet a chain, that they prefer their captivity to freedom, forgetful of their relations and their country, where they know that they must live in obedience to the laws, and labour daily, unless they choose to endure stripes and hunger. I have known captives of so bad a disposition that their masters were glad to get rid of them without ransom. In many of the captives you would look in vain for the least trace of a Christian, or even of a man. Very few of the Abipones have [545] many wives at a time, though they account polygamy lawful; the captives, seldom content with one, marry as many Spanish or Indian captives as they can. For the Abiponian wo- 582 186 727 men scorn to marry either Spaniards, or Indians of any other nation, unless, by the splendour of their achievements, namely, slaughters [565] and rapine, they be reputed Abipones in nobility. The men too, accounting themselves

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more noble than any other nation, never deign to marry the Spanish captives, much less to have any clandestine intercourse with them: so that their virtue would be safer in captivity amongst the savages, than in freedom amongst their own countrymen, could they escape the seductive arts of their fellow captives. In confession, I found most of the female Spaniards, after a very long captivity amongst the Abipones, guilty of no trespass upon the laws of chastity. They all agreed in confessing that no woman need go astray amongst these savages, unless she herself chose it. I can say as much for the continence of the young men, who had been long captives amongst them.

The gentle reader will pardon this digression concerning captives, if indeed it be a digression, because it does much towards establishing a good opinion of the chastity and benevolence of the Abipones, which form the subject of the present chapter, and will be further confirmed by additional arguments. They hospitably entertain Spaniards of the lower order, Negroes or Christian Indians, who have run away from their masters, lost their way, or, by some other means, chanced to enter the hordes of the Abipones, and, in the most friendly manner, offer them food or any thing else they may stand in need of; this they do the more cordially the

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both wanting. There were, indeed, Spaniards who, having been taken captives by the Abipones in their boyhood, had learnt the Abiponian tongue, but they had generally forgotten the language of their own country; while those who fell in captivity amongst the savages, after they had grown up, had learnt their language so ill that they scarce spoke a word without blundering. By degrees they forget their own language, but are incapable of properly acquiring any other. The same may be said in regard to the Abipones, who have returned to their own people after being for some time captives amongst the Spaniards. You will, therefore, sooner learn to err than to speak from the captives. But if we were able to hire any one of them to instruct us who was tolerably well acquainted with both languages, Good heavens! what troubles had we not to undergo! When asked what the Abipones called such or such a thing, he would reply in so low and dubious a tone, that we were not able to distinguish a syllable, or even a letter. If we asked him to repeat the same word two or three times over, he grew angry, and would not speak. Scarce was the hour of instruction ended, when he required the reward for the few words he has pronounced: one day a knife; the next a pair of scissars; the next glass-beads; the next

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along with it to the same subterranean abode. The Abipones, who do not credit such idle tales, believe that some part of them survives the death of the body, and that it exists somewhere, but they openly confess themselves ignorant of the place and other circumstances. They fear the manes or shades of the defunct, and believe that they become visible to the living when invoked by a magic incantation, to be interrogated concerning future things. As I was passing the night on the banks of the Parana, the Abipones, my companions, hearing their voices re-echoed against the trees, and windings of the shores, attributed the circumstance to ghosts and disembodied spirits wandering in these solitudes, till I explained to them the nature of an echo. They call little ducks, which fly about in flocks at night uttering a mournful hiss, the shades of the dead. These, and other circumstances, which I have related elsewhere, prove that the Abipones believe in the immortality of the soul.

It is incredible how religiously the Abipones perform the sepulchral honours of their friends. If they see one of their comrades fall in battle they snatch the lifeless body from the midst of the enemies to bury it properly in its native soil. To lessen the burden, they strip off the flesh and bury it in the ground; the bones they put

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into a hide, and carry home on a horse, a journey not unfrequently of two hundred leagues. But if the enemy presses on them, and they are forced to leave the body on the field of battle, the relations seek for the bones on the first opportunity, and take no rest till they find them, however much risk and labour must be encountered in accomplishing this. Moreover, the Abipones are not content with any sepulchre, but take especial care that fathers may lie with their sons, wives with their husbands, grandchildren with their grandfathers and great-grandfathers, and that every family should have its own burying-place. This nation, having formerly inhabited more towards the north, know that their ancestors' monuments exist there, and venerate them as something divine. They feel the most lively pleasure in mingling the bones of their countrymen, wherever, amidst their perpetual peregrinations, they may have been buried, with the bones of their ancestors. Hence it is that they dig them up and remove them so often, and carry them over immense tracts of land, till at length they repose in the ancient and woody mausoleum of their forefathers; which they distinguish by certain marks cut in the trees, and by other signs taught them by their ancestors. The Brazilians and Guaranies formerly disliked the

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CHAPTER XXVII.

OF THE CUSTOMARY REMOVAL OF THE BONES.

A FEW things remain to be said of the ceremonies with which the bones of the dead are honoured by the Abipones when they are removed to their native land, and thence to the family burying-places. Many translations of this kind have I witnessed: I will briefly relate that of the Cacique Ychamenraikin, who was killed in battle by the savages at a place full forty leagues distant from the town of St. Jeronymo. A drummer came announcing that the bones of the deceased leader would be carried into the town next day about evening. After the flesh had been stripped off and buried by his companions, they were put into a hide and conveyed on a horse. To receive these bones with due honour, preparations were made by Hanetrain, the chief of the jugglers, and his companion Lamamin, and a house to place the sad remains in appointed and properly furnished. The whole company of the women hastened to meet the funeral at three leagues distance. At the entrance of the town the order of the funeral procession was this: the mournful train was led by

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727 766 two jugglers, mounted on horses ornamented with bells, horse-cloths and ostrich feathers. They brandished in their hands a spear, to which was affixed a brazen bell. They did not keep with the rest, but galloping forwards, rode up and down as if they were skirmishing, then returned into the path like persons making an assault, and rejoined the rest of the company. These were followed by a train of women lamenting in the manner I have described. Six Abipones in place of an umbrella held up at the end of their spears an elegant square cloth woven like a carpet, under which they carried the sack of bones. The company was closed by the troop of the other Abipones, all mounted on horses, furnished with a spear, a bow, and a quiver, and with their heads shaven. The victors were followed by a band of women and children lately taken in war, so that this otherwise mournful spectacle bore more the appearance of a triumph than of a funeral. On each side was seen a multitude of horses hastening to their pastures after the military expedition. All the ways were crowded with boys and girls careless of the lamentations, but struck with the novelty of the spectacle. The bones being placed in a house prepared for their reception, the regular mourning was carried on for nine days. Nocturnal wailings were as usual added to those of

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the day. That the lamentations might be carried on without intermission, the jugglers, carrying a spear with a bell at the end of it, visited all the houses to admonish the women at what hours to mourn. The funeral compotation, meantime, and the conducting of it as magnificently as was due to the memory of so great a leader, was the sole care of the men—a care admirably calculated to abate the poignancy of their grief; and indeed it would be difficult to decide whether the men drank, or the women mourned most pertinaciously. Whilst this was going on at home, persons of both sexes were chosen to accompany the bones of Ychamenraikin to his family burying-place, and there inter them agreeably to the rites of their country. These ceremonies were observed by the savages before they were instructed in the Christian religion only. Other removals of bones were conducted in exactly the same manner, with the exception of the canopy, which was reserved exclusively for their leaders. The bones of seven Abipones, who had been slain by the Spaniards, were brought home on one day, and skilfully constructed into as many images; hats being placed on their skulls, and clothes on their bodies. These seven skeletons were placed in a savage hut, honoured for nine suc-

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cessive days with mourning and drinking, and thence transported to their graves.

Should there be any European who makes little account of sepulture, saying with Virgil,

Cælo tegitur qui non habet urnam,

that man is of a very different way of thinking from the Abipones, who esteem it the greatest misfortune to be left to rot in the open air. Hence amongst them, persons inflamed with the desire of revenge contemptuously cast away the carcasses of their enemies, making fifes and trumpets of their bones, and using their skulls for cups. On the other hand, they honourably inter the smallest bone of one of their friends, paying it every possible mark of respect. We have known savage Guaranies, who, in all their migrations, carried with them little boxes containing the relics of their jugglers, and in them, as in holy preservatives, placed all their hopes. These monuments of savage superstition were at length taken away by the missionaries, and burnt by them in the presence of all. The Guaranies newly brought from the woods to our colonies had no stronger inducement to embrace the Catholic religion than the seeing their countrymen buried by us with honourable ceremonies and a solemn chaunt. But now, after I have discoursed with prolixity on the diseases,

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181 sailors and ships. They look upon their wounds
703 without a groan, and with as much indifference
[147] as they would upon those of another person. They are acquainted with all those arts which every European soldier admires, but which so very few practise. This alone is unknown to
181 the Abipones, to despise death, and gain glory
703 by encountering danger. They boast of martial
761 souls, but are too unwilling to resign their lives. They are active, but can by no means be called brave, for a brave man would remain unterrified were the globe itself to fall in ruins, and would choose either to conquer or die. The Abipones always desire to conquer, but are never willing to die. They will curse a victory obtained at
[727] the expense of one of their countrymen's lives. They abhor triumphal hymns if mingled with funeral lamentations, and would reject a victory accompanied by the sighs of one mourning widow or orphan.

721 Certainly no one can accuse the Abipones of
181 rashness in venturing their lives. Their chief adorations are paid to the goddess Security, the arbitress of their battles, without whose approving sanction they will never risk an engagement. They carefully avoid a contest of uncertain issue. They always threaten others, always fear for themselves, and trust nothing to chance. Before they undertake a warlike

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plated, and then it is with a hand trembling at every noise. They seldom attack openly, but do it in general unawares. They dare little against the bold who front assailants, and are accustomed to keep strict watch. They never fear less than when they perceive themselves the objects of fear. Craft, and the swiftness of their horses, more than strength, were what gave them the power to commit so many slaughters. Though you may object to their cowardice, yet that method of warfare is surely admirable, and agreeable to military tactics, which enabled them, with no loss, or a very trifling one of their own soldiers, to return home victorious, laden with the heads of the Spaniards, and triumphantly displaying crowds of captives, cattle, and other spoils taken from the enemy. *Hæc ars*, says Vegetius, *dimicaturis est necessaria, per quam vitam retineant, et victoriam consequantur.* For this purpose, heroes themselves have used a sword, and a shield, with the one to offend the enemy, with the other to defend themselves. Cunning, agility, and the swiftness of their horses, were a shield, nay, better than any shield, to the Abipones. If they see one or two of their fellow-soldiers fall, they immediately fly. When straitened, and deprived of all means of escape, fear is converted into rage,

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727 628 721 Whenever an Abipon dies by the hand of an enemy, the nearest relation of the deceased takes upon him to avenge his death. It is his business to invite his countrymen and hordesmen, or even the inhabitants of another horde, to join their arms with his, to lead them against the enemy, and, when the attack is made, to go first into battle. As they lend assistance to friendly nations, they seek it in turn from them, either when they are preparing for war, or when they apprehend it from others whom they deem themselves unequal to contend with alone. But, as Europe so often experiences, little confidence is to be placed in auxiliary forces. [572] The friendship of the Indians is notoriously fickle and unsteady; for, as they enter into alliance merely with a view to their own advan- [181] tage, they will suddenly turn their backs on their greatest friends, should the hope of the smallest emolument preponderate.

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ing of any thing but the impending slaughter. It is on this account that the Guaycurù nation has been so universally formidable. Moreover, the Abipones do not always conduct their assaults in the same manner. If a colony of Christians is to be attacked, they approach secretly by some unknown way, and without noise. They block up all the ways with many rows of horse, that no place of escape may be left to the inhabitants. Others on foot break open the doors of houses; but if they judge this perilous they set fire to the buildings from a distance by shooting arrows headed with burning cotton or tow against them, and if the roofs be covered with straw or any material of that kind, they immediately burn, and wrap the inhabitants in flames; thus, all who rush out are slain by the savages, and all who remain within are burnt to death; and it is as certain as it is incredible, that the weapons of the savages are more dreaded than the fire. In the town of Iago Sanchez, near Corrientes, a church, with the priest officiating at the altar, some Indian women and children, and a few men, was burnt to ashes. At other times the Abipones, having slain or captivated all the inhabitants, carry off whatever may be of service to them; they even take away many things, with the use of which they are unacquainted, that the Christians may de-

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rive no benefit from them, though they soon after break them to pieces, or throw them into some river. 727

Whenever the Abipones think fit to attack the bands of the Spaniards, they rush upon them on their horses, not in close ranks, like the Europeans, but in various parties, so that they can attack their adversaries at once in front, behind, and on both sides, and extending their spears above their horses' heads, kill all they meet. They strike a blow, but that they may not receive one in turn, leap back as quick as they came, and presently resuming courage, return again and again into the ranks. Every one is his own leader; every one follows his own impulse. They can turn their horses round in various circles, with the utmost swiftness, having them wonderfully under their command. They can suspend their bodies from the horse's back, and twist them about like a tumbler, or, to prevent themselves from being wounded, conceal them entirely under the horse's belly. It is by this art chiefly that they escape the leaden bullets of the Spaniards; for by continually changing their position, they deceive and weary the eye of him that is taking aim at them with a gun. They condemn the stationary fighting of the European soldier, and call it madness in a man to stand and expose his 726 [492]

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CHAPTER XL.

WHAT IS THE FATE OF THE SLAIN AMONGST THE ABIPONIAN VICTORS.

727. As soon as the Abipones see any one fall in battle under their hands, their first care is to cut off the head of the dying man, which they perform with such celerity that they would win the palm from the most experienced anatomists. They lay the knife not to the throat, but to the back of the neck, with a sure and speedy blow. When they were destitute of iron, a shell, the jaw of the palometa, a split reed, or a stone carefully sharpened, served them for a knife. Now with a very small knife they can lop off a man's head, like that of a poppy, more dexterously than European executioners can with an axe. Long use and daily practice give the savages this dexterity. For they cut off the heads of all the enemies they kill, and bring them home tied to their saddles or girths by the hair. When apprehension of approaching hostilities obliges them to remove to places of greater security, they strip the heads of the skin, cutting it from ear to ear beneath the nose, and dexterously pulling it off along with the

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hair. The skin thus drawn from the skull, and stuffed with grass, after being dried a little in the air, looks like a wig, and is preserved as a trophy. That Abipon who has most of these skins at home, excels the rest in military renown. The skull too is sometimes kept to be used as a cup at their festive drinking-parties.

Though you cannot fail to execrate the barbarity of the Abipones, in cutting off and flaying the heads of their enemies, yet I think you will judge these ignorant savages worthy of a little excuse, on reflecting that they do it from the example of their ancestors, and that of very many nations throughout the world, which, whenever they have an opportunity of venting their rage upon their enemies, seem to cast away all sense of humanity, and to think that the victors have a right to practise any outrage upon the vanquished. Innumerable are the forms of cruelty which the other savages throughout America exercise towards their slain and captive enemies. The Iroquois in Canada flay the heads of their enemies before they are dead. The Jesuit Lafitau, in his book intitled *Mœurs des Sauvages Américains, &c.* declares that he saw a woman of French extraction, who lived in good health for many years after having her head scalped by the Iroquois, and that she went by the name of *La Tête Pelée*. Many are

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his hand, that if the captive endeavours to extricate himself he may be awakened. Painful indeed must the night be to these wretches, for as they are entirely naked, their bodies are bitten by swarms of ants and wasps, from which, being bound hand and foot, they cannot defend themselves. At the end of a miserable journey they are either condemned to wretched slavery, or to the pile. Similar barbarity is practised by the savages of South America towards their captives. The Brazilians fatten them for some time, and then publicly kill them by knocking them on the head with a club. The limbs are dissected and afford a feast to the whole horde; for they are cannibals, and engaged in perpetual wars with their neighbours. I cannot forbear mentioning a strange piece of cruelty practised by the Southern savages towards their captives. If they catch one of the enemy in the plain they do not kill him, but cut off both his feet and leave him there, so that unable to prosecute his journey, he dies a lingering death amidst the bitterest torments.

This wicked system of cruelty towards captives and enemies is abhorred by the Abipones, who never torture the dying. After taking a village of Spaniards or Indians, they do not promiscuously slay all the inhabitants. Unless highly irritated by some previous injury, they

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always spare the women and children. They pull the skins off the heads of the slain, and carry them home as testimonies of their warlike achievements, but never use them to cover themselves or their horses with, as some do. They show the utmost kindness towards their captives, as I have declared in the thirteenth chapter, on the Manners and Customs of the Abipones. According to Lafitau, the Hurons and Iroquois, though very savage in other respects, never ill-treat their captives at home, except they be of the number of those that are condemned to be burnt, by the sentence of the chiefs.

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726 are unwilling, by a doubtful contest, to experience a change of fortune, and to undergo a new danger. A spear, or garment, taken from them in battle by their enemies, the Abipones consider a terrible disgrace to their nation, regarding the loss of it with as much grief as Europeans do that of their drums or standards. The Abipones never attribute victories, and the fortunate events of battles, to their own skill, but to the arts of their jugglers. Although they hold the other Paraguayrian nations in contempt, yet they allow the Guaycurùs to be formidable; they say that they are cut down like funguses by the spears of these savages, not because they excel them in goodness of arms, strength of body, or courage of mind, but because they enter the fight attended by far more skilful jugglers. The Cacique Alaykin affirmed to me, that persons blown upon by their breath fell to the ground, as if struck with thunder.

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727 But now let us contemplate the Abipones triumphing after a successful fight. If the event has answered to their wishes they fill the country with joyful rumours of victory, and generally exaggerated accounts of the slaughter of the enemy. They who have behaved with distinguished valour have the ears and eyes of all directed towards them. They who have re-

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They who have received wounds in the battle deliver themselves to be sucked to a crowd of juggler physicians, a multitude of spectators admiring and extolling their constancy and fortitude. Great numbers flock to behold the spoils and trophies taken from the enemy. The women, giving way to an excess of gladness, seem mad with joy; they would make no end of singing, leaping, and applauding, were they not obliged to turn their attention towards making preparations for the public drinking-party of their husbands; who, at the same time that they wash the horrible colours from their faces, endeavour to clear from their minds, with wine, their past anxiety respecting the conflict. In the assembly of drinkers, where the victory is celebrated amidst confused clamours, and songs accompanied with the sound of gourds and drums; when all are heated with liberal draughts of mead, each begins to relate his own brave actions, and to laugh at the errors, cowardice, and flight of others; which not being endured by any of the Abipones, the warriors contend furiously amongst themselves, first with fists, and then, growing more enraged, with spears and arrows. Did not the women interpose to effect a reconciliation, and employ themselves in snatching away their weapons, and leading their husbands home, it is beyond a RED doubt that more would be killed after the battle than in the battle.

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727 home, it is beyond a doubt that more would be killed after the battle than in the battle.

203 If a battle be fought at a distance from the
727 town, a horseman is sent forward to announce
521 the success of it to the hordesmen. As soon as this messenger is espied from a distance, a crowd come out to meet him, striking their lips with their right hands, and accompany him to his house. Having preserved the profoundest silence he leaps down from his horse on to a bed; whence, as from a rostrum, he announces the event of the battle, with a grave voice, to the surrounding multitude. If a few of the enemy are killed and wounded, he begins his story with *Nalamichiriñi*; they are all slaughtered, which he utters with a severe countenance and declamatory tone, and receives the applauses of the by-standers. He then enumerates those that he himself has slain in battle, and to enhance the merit of the victory, affirms of many, *Eknam Capitan*; he was a captain. At every name that is mentioned of an enemy slain in battle the air resounds with *Kem ekmqt? Ta Yeegàm!* an exclamation of surprize. The number of captives, waggons, and horses, that have been taken, are then detailed with infinite exaggeration, for of each he asserts that they are innumerable; *Chik Leyé-*

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kalipì; at which the auditors burst forth into an exclamation of *Ndře*, by which they express a strange and unheard-of thing. Having minutely recounted every circumstance tending to set forth this arduous fight and splendid victory, he proceeds to discover those of his fellow-soldiers that have been wounded in the battle. At every name the by-standers groan, and utter the word *Tayretà!* Poor little thing! As the Abipones think it a crime to utter the name of a dead person, the narrator makes use of a paraphrase, thus, *Yoalè eknam oanerma Hamelèn laneuek là chit kaekà:* The man, the husband of the woman Hamelèn, is now no more. The mention of the death of one of their countrymen entirely destroys all the pleasure which the news of the victory had excited; so that the announcer immediately finds himself deserted by his late attentive listeners, as soon as ever he begins to touch upon this melancholy subject. All the women unloose their hair, snatch up gourds and drums, and lament in the manner that I have described in the twenty-fourth chapter.

The Abipones, when returned from an expedition, enter their horde, not in one company, but separately, without ostentation, if victorious, and without signification of sorrow, if conquered, or even if desperately wounded, un-

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727 less they have lost their leader. Then indeed
766 they return with their hair partially shaven, to attest their grief, and convey the bones of their deceased Cacique home, not without funeral apparatus. The anxiously expected return of
727 the warriors engages the eyes, ears, tongues, and hands of all; some surveying the droves of cattle, the captives, and spoils; others enquiring for the safety of their relations; others examining the wounds of the soldiers; and all the women lamenting. Each retains the captives, horses, mules, and other things that he has taken, unless, as usual amongst them, he chooses to share them with his friends. From one journey they often bring home many thousand horses, which they divide amongst themselves, with what regulations I know not, but without any disputes. On the succeeding days every
[231] one is eager to make trial of the horses which have fallen to his share in the partition of the spoils; they value swiftness alone, disregarding every beauty which adorns a horse. You may
[541] daily see a crowd of young men riding races with one another, and at the same time contending with words, each extolling his own above his neighbour's horse. The remembrance of the victory obtained over the enemy, disturbs as much as it delights their minds; for they live in continual fear that the enemy will

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speedily come to avenge the death of their people and loss of their property. Hence, in order to tranquillize their minds, and devise some method to keep off the foe, their chief care is to prepare a public drinking-party, that sure quickener, as they think, of the wit and exciter of valour.

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CHAPTER XLIV.

OF THE ANNIVERSARY MEMORIAL OF VICTORIES, AND THE RITES OF A PUBLIC DRINKING-PARTY.

527 727 THE Abipones, not satisfied with celebrating their victory, as soon as they return, and whilst their hands are yet bloody, renew the memory of it by public festivities every year. The whole of these festivities consists in singing, dancing, and extravagancies. When they have all collected plenty of honey in the woods, a day is appointed for this anniversary ceremony, and a large house equal to the number of guests fixed upon. The last three days before that appointed for the drinking-party, one of the public criers, covered with an elegant cloak, goes up and down all the tents; at the entrance of each he is saluted by the women with a festive percussion of the lips; his spear, to which a little brass bell is affixed, the mother of the family receives, by way of honour, from the hands of the comer, and restores to him again on his departure. The crier, on entering the house, sits down upon a cushion prepared for him, of saddles, or some wild animal's skin. He then, in a set speech, invites the father of

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the family to the public celebration of victories. 203
On his departure, he is dismissed by the women 527
with the usual percussion of the lips. In the 727
same manner he enters the dwellings of the
other hordesmen, always accompanied by a [554
crowd of boys. The office of crier, which the 756]
noble Abipones despise, is generally performed 624
by some juggler of advanced age and low birth.
Meantime they furnish the house, appointed for 527
the meeting, with a hasty apparatus. The 727.
floor is covered with the skins of tigers and of
kine, upon which the guests sit. A temporary [417]
erection is made of reeds, upon which they
place the hairy scalps of their slain enemies, as
trophies. When they prefer celebrating the
victory without the tent in the open air, they
hang these trophies upon spears fixed upright
in the circle in which they sit. At sun-set, the [415]
persons invited all flock to the appointed place,
where they sit down on the ground, having
leathern vessels of mead set in the midst of
them, though the drinking does not commence
till about morning, the whole night being spent
in chaunting their victories.

They never sing all at once, but only two at 527
a time, always greatly varying their voices from 533
high to low, one either taking up, or following, 727
or interrupting the other, and sometimes
accompanying him. Now one, now the other

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527 is silent for a short interval. The tones vary
533 according to the subject of the song, with many
729 inflexions of the sound, and, if I may so express myself, a good deal of shaking. He who, by a quicker motion of the throat, can now suspend the song for a while, now protract, and now interrupt it with groans, or laughter, or can imitate the bellowing of a bull, or the tremulous voice of a kid,—he will gain universal applause. No European would deny that these savage singers inspired him with a kind of melancholy and horror, so much are the ears, and even the mind affected by that deadly chaunting, the darkness adding greatly to the mournful effect.
534 One of the singers rattles a gourd filled with maize seeds, to the time of the music. Sometimes the gourd alone preludes the singing, as in a band of musicians; at others, it follows the voice of the singer, and very seldom rests for ever so little a while. When two are singing at a time, it is wonderful to hear so much concord in such discordant voices. You never observe them hesitate or pause: for they do not sing extemporaneously, but what has been long studied beforehand. The songs are restricted by no metrical laws, but sometimes have a rhythmical sound. The number of verses is regulated, not according to the pleasure of the singer, but according to the variety of the

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subject. Nothing but warlike expeditions, 527
slaughters, and spoils of the enemy, taking of 533
towns, plundering of waggons and estates, 727
burning and depopulating colonies of the Spaniards, and other tragedies of that kind furnish the savages with subjects for singing and rejoicing. These events, together with the place, and time, where, and when they happened, they describe; not rudely, but with considerable elegance. Struck, as it were, with poetic rage, by appropriate words, and modulations of the voice, they contrive to express indignation, fear, threatening, or joy. Though, in order not to damp the hilarity, they scarce make any mention of the deaths, and wounds of the Abipones, and employ themselves exclusively in exaggerating the slaughter of the enemy. During the time that these songs are chaunted, a period of many hours, not one of the auditors dares utter a word, and though night itself persuades sleep, you will not see one of them even yawn.

As all singers have the fault which Horace complains of in them, namely, that when they once begin, they will never leave off; the two chaunters are admonished to conclude their song, by women who stand around, separated from the men, and who signify to the vocal pair, after they have sung about a quarter of

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an hour, that it is time to desist, by repeated precussion of their lips, and by pronouncing the little words *Kla leyà*, it is enough. With this admonition, they immediately comply, and conclude the magnificent commemoration of their mighty deeds with *Gramackka akaml*: Such then we are. Another pair then succeeds to the former, and in this manner the singing is protracted till the morning. Then, indeed, the scene is changed, the drinking commences, and their dry and weary throats are refreshed with that American nectar made either of honey, or the alfaroba. The women, and the unmarried men are excluded from these drinking-parties, though the latter are allowed to drink mead in private, as the women to drink pure honey, and eat the raw alfaroba.

To seek honey in the woods for making this drink, is the business of the men, but the whole labour of preparing it falls upon the women, who have to knock down the alfarobas from the trees, to carry them home on horseback, to pound them in mortars, to pour water on them, and to dress the hides which serve to hold the liquor. The method of their construction is this: the feet are cut off, the hide is made square; its four sides are then raised to the height of two spans, so that it receives at the bottom any liquor that you may pour in, and holds it without spilling a drop.

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I have known Abipones
273 who abstained from fermented liquors alto-
[626] gether; but these persons were contemned by the rest as cowardly, degenerate, and stupid; and indeed, I observed that they who excelled the rest in birth, military glory, and authority,
[622] were generally the most given to drinking. You can scarce see a circle of drinkers, at which the chiefs of the Abipones do not attend and preside.

[715] For cups they use either the skulls of their
[727] slain enemies, or gourds, or horns. They are
[576] unacquainted with the European fashion of
[721] drinking healths. When any one suggests the idea of a warlike expedition, they cry *Là*, now; and snatching up their cups, express that they have ratified his proposal by a hearty draught.
[261] It is also remarkable, that, though extremely voracious at other times, they take scarce any food when they pass the day and night in drinking; from which it is evident that honey and the alfaroba possess great nutritive qualities. For my part, I never could prevail upon myself to taste that nectar of the Abipones, having often observed them chew the alfaroba, or honeycomb with their teeth, put it out of their mouths, and keep it to mix with the future beverage; for they think that, being mixed with saliva, it will serve for a ferment, to make the rest of the mass obtain a grateful